

THE REHEARSAL.

This Observator of No CHURCH. Of MOBB Principles. Their New-Old Method of Answering Books.

From Saturday November the 11th, to Saturday November the 18th. 1704.

COUNTRY-MAN. WHO art Thou, Master? Have I got a New Master.

Obs. It is no matter who I am. Am not I Observator?

Doſt'n't ſee? Thou'rt to follow the *Horſe*, never mind the *Rider*. Is not the *Observator* Carry'd on, the ſame *Volume*, *Numbers*, and *Days*, where *Tutchin* left off. If he has left off. So that the *Precious Volumes* of the *Observator* will be kept up, and *Complete*, for the uſe of the *Publick*. I am only a *Journey-man*, to Carry on the *Work*, till *Tutchin* has paſt his *Sentence*. And he gives thee Notice in the *Flying- Poſt* of laſt *Saturday*, That he will Write his *Observators* again. We know of what Uſe the *Observators* have been to our *Cauſe*, in *Spiriting* up the *Mobb*, thro' the *Nation*. And we muſt not yet let them Fall. There will be no Notice taken, which of them were wrote by *Tutchin*, and which not. Which I tell thee, *Country-man*, has been the *Cauſe*, before this Time. As may be obſerv'd in the *Different Strains* of them. Some *Sprinklings* of *Wit* in ſome of them. Others (where *Tutchin* was left to *Himſelf*) ſo heavily *Dull*, full of *Naſty Ribaldry* and *Billings-Gate*, as *Naufeated* every Man of *Common-Senſe*, or *Probity*. But in the *Whole*, it is a *Party-Paper*. And *WE* are *Answerable* for it. Therefore thou may'ſt go on. And Talk as *Freely* as *Formerly*.

COUNTRY-M. Then I take thine of laſt *Saturday*, N. 68. to be in Answer to my *Rehearsal*, N. 13. Where I ſpeak of the *Observator's RELIGION*, and of his *CHURCH*. And ask thee again, in thy ſo- ſaid *Observator*, thus, *Are you HIGH-CHURCH, or LOW-CHURCH, or freely ſpeaking, are you of NO CHURCH?* And thou Answer'dſt, *Thoſe are Enſnaring Questions*, *Country-man*; And I cannot give a *Categorical Answer* to any of them. The Meaning of which I take to be, if I can underſtand *Common Senſe*, That thou art of *NO CHURCH*. And that it is *Enſnaring* to make thee ſpeak out, and *Confels* ſo much. Becauſe it is not yet *Grown Popular* Enough! Which thou Hop'ſt to ſee in a ſhort Time!

Then thou ſhift'ſt the *Business* of *Church*, and com'ſt to what thou call'ſt *Religion in General*. And tak'ſt thy riſe from *Heathen Rome*. Whoſe *Religion* thou *Commend'ſt* Extreemly! And mak'ſt Them a *Pattern* (tho' very unjuſtly) for a *Toleration* of all *Religions* which do not Hurt the *State*. It ſeems then thy *Care* is not much for their *Souls*? Or thou think'ſt that *Salvation* is well enough *Secur'd* in any *Religion*, even of *Heathen Rome*!

But did not *Heathen Rome* Perſecute *Chriſtianity*? Or, doſt thou think that the *Principles* of *Chriſtianity* are *Oppoſite* to *Government*, even tho' in the *Hands* of *Heathen Emperors*? That ſort of *Chriſtianity* would indeed have Given an *Umbrage* to the *Roman Emperors*, not to Give any *Toleration* to it. But the *Chriſtian Doctrin* (in thoſe *Dark Times*!) was *Paſſive Obedience* to the *Heigh*, even to *Heathen Kings* and *Perſecutors*! They did not Conſider, That we might come in time to have *Chriſtian Popiſh Prin- ciples*.

Yet in this very *Observator* thou Plead'ſt for *Liberty of Conſcience*, even to *Papiſts* that live *Peaceably*.

Obs. That is ſtill Except *Kings*! They muſt not have that *Liberty*. We allow to our ſelves! For look ye, *Country-man*, *OURS* are *Original Rights*! And *Kings* but *Derivative* from *US*! *Liberty* and *Property* are only the *Peoples*. You never heard of the *KING's Liberty* and *Property*! And *WE* *Limit* and *Tie* up his *Prerogative*, as *WE* *Pleaſe*.

Thus We Claim *Occaſional Conformity*, as the *Right* of every *Subject*. But at the ſame time will not Allow it to the *Crown*. But have Ty'd even the *House of Hannover* (if ever they come) to *Conformity*, without any *Occaſional*.

Kings may do *Miſchief* with it! Therefore muſt not be *Truſted* with it! But the *People* never did any *Harm* in their *Lives*! or, if they do, may *Forgive* themſelves, as being the *Original Power*! And if they *Pleaſe*, for *Diverſion*, to *Worry* and *Deſtroy* one another, even to *Half* the *Nation*, Who can ſay unto *THEM*, What do ye? May they not do what they pleaſe with *Themſelves*, and with their *Own*? Is not this *Salus Populi*? And is not that the *Suprema-Lex*?

COUNTRY-M. What! To *Deſtroy* one another to the End of the *Chapter*!

Obs. Ay, to the End of the *World*! Rather than let *Prerogative* Blow upon a *Hair* of our *Heads*!

COUNTRY-M. Pray, Sir, Answer me one thing. What great *Harm* has come to *England* by the *Arbitrarineſs* of all her *Kings*, ſince *William* the *Conqueror*?

Obs. None that I know of, or not worth *Naming*. But I know what thou'dſt be at. Thou wou'd'ſt bid me lay in the other *Scale*, the *Barons Wars*, *York* and *Lancaster*, the late *Revolution* of *Forty-one*, &c. And then have me Compare, what the *People* have *Suffer'd* by the *Arbitrarineſs* of *Kings*; And what by the *Rebellion* of the *People*! But I won't Compare for thee. And what wilt thou do then?

COUNTRY-M. Then I muſt Compare by my ſelf. And ſee where the *Salus Populi* is moſt ſafely *Depoſited*, whether in *Kings*, withal their *Faults*; or in the *Mobb*, with all their *Virtues*!

Obs. But who knows what theſe *Kings* might have done, if they had not been *Reſtrain'd*, by what thou call'ſt our *Rebellions*?

COUNTRY-M. Ay! Who knows indeed! Doſt thou Expect an Answer to the *Night-Mare* of *Jealouſies* and *Fears*? Wilt thou oppoſe thy *Might*. *Bees*, and which never have been in *England*, to All that We have ſeen and felt of *Rebellion* and *Revolution*? To the *Hundreds* of *Thousands* that have been *Murder'd*, and many more utterly *Undone* by *Popular Commotions*! Wilt thou Compare all theſe with a *Favourite* or *Two* (whom you generally Hate) *Diſgrac'd* or *Ruin'd* by a *King*; or whatever you cou'd call a *Grievance* to the *People*, in all the *Arbitrary* and *Illegal Acts* of all our *Kings* (as I ſaid) ſince *William* the *Conqueror*! Men muſt be *Enchanted*, before they can be Carry'd away with ſuch *Ridiculous Pretences*, to Hunt after their own *Ruin*! Whence *Rebellion* is rightly call'd *Witch-craft* by God Himſelf. And

is not, that the Case, when Dreams of what we never saw, that persuade Us out of our five senses, and our Reason and Experience to Boot! And are Men thus Bewitch'd, thus **PERNICIOUSLY** Bewitch'd, to the **ENDLESS** Destruction of the People, in Sapping the Foundations of all Government, and laying Groundwork for Nothing but Eternal Revolution and Confusion. Making all Settlement, in what Form of Government soever, utterly Impracticable, by placing the Dernier Resort of all things in the Mobb, I say, are such Men to have what they call their full Liberty given them, to Propagate and Practise such Principles, let them call themselves of what Church or Denomination they please?

These thou thy self, Master, hast Excepted, as being Hurtful, and most Dangerous to the State.

And how Thou, who wilt not Declare thy self of any Church, and so art of No Church, and consequently woud'lt have No Church ESTABLISH'D; how Thou art fit to Treat of Church Matters; Especially Considering, That the Church with Us, as in all Nations, is a Part, and the Principal Part of the State, I leave thee to thy next to Resolve. And will now Prosecute the Subject we were last upon, a little further.

In my last I shew'd the Method of your Party towards Peace and Union. In sending out a Numerous Spawn of Poisonous Pamphlets against the Church. And then taking Equal Offence at their being Answer'd, or not Answer'd. Making Each a New Ground of Quarrel!

But as if the Daily Swarms of Pamphlets that come from Your Side (Ten to One in Number to those that are Wrote on the side of the Church) were not Sufficient, you have got a New-Old TRICK, to Re-print your old Libels, which have been Long since Answer'd, as New Books, and Cry out for New Answers to them.

In the Year 1660 (you Began Early, Immediately upon the Restoration) you Publish'd a Book with this Title, *The Interest of England, in the Matter of Religion, Unfolded in the solution of these Three Questions.*

1. Q. Whether the Presbyterian Party should in Justice, or Reason of State, be Rejected and Depressed, or Protected and Encouraged?

2. Q. Whether the Presbyterian Party may be Protected and Encouraged, and the Episcopal not Deserted or Disobliged?

3. Q. Whether the upholding of Both Parties, by a Just and Equal Accommodation, be not in it self more Desirable and more Agreeable to the State of England, than the Absolute exalting of the one Party, and the total Subversion of the other?

Written by J. C.

This is the Title. And in the Year 1661, Sir Roger L'Estrange Wrote an Excellent Answer to it, well known by the Name of **THE HOLY CHEAT**, proving from the undeniable Practices and Positions of the Presbyterians, that the Design of that Party, is, to Enslave both King and People, under the Mask of Religion. This was Wrote so Pointedly, and the Proofs so Undeniable, That the Party were not Able to Give any Answer to it. So that it went on, and Prevail'd, and in the Year 1682, Receiv'd a **FOURTH** Impression.

Notwithstanding of all which, the same Book thus Answer'd and Effectually Confuted, came out Again, in the Year 1702, under this Title, *Three Questions of Present Importance, Modestly Resolv'd.* And the three foreld Queries let down, with a small variation of some Words, but nothing in Substance. And this Year the same Book is come out Again, with the Former Title. But no Notice taken, That it is already Answer'd, past even **THEIR** Modesty to Reply! No! It is now a **NEW** spick and span **NEW** Book! See if any of the Church Party will Give it a **NEW** Answer! That WE may Laugh at them! And if it should be less Pungent than That of Sir Roger's, We woud' Catch at the Advantage! And, O! How WE woud' Reply!

QUICK and **SMART**.

I call this a New-Old TRICK. For your Party have done it Before. Carthwright the Arch Puritan in Q. Elizabeth's Reign wrote a Book, Endeavouring to Prove, That the Primitive Churches which had Bishops, were Papistes only, and not Dissenters; And that the Churches of each City were but one Possibional Congregation. This was solidly and Learnedly Answer'd at that Time, so as to put an End to that Vain Pretence. A Friend of mine has the Answer ready to produce. Thus that Plea of the Dissenters lay Atleep, from that Time, till about 20 Years past, when Mr. Clarkson Wrote his *No Scripture Evidence for Diocesan Bishops*, wherein this Topic is again let up, and was taken as a New Discovery! Which Occasion'd an Excellent Answer to him by Dr. Maurice, 18 or 19 Years ago. To which no Reply has been made to this Day. Nor I suppose ever will. Yet De Foe in *The Dissenters Answer to the High Church Challenge*, Printed this Year 1704. p. 11. Names this Book of Clarkson's as not Answer'd, and Provokes any of the Church to Answer so Great a Man as he makes Clarkson, saying of him, That he was as much of both Gentleman and Scholar, as ever the Nation Bred; And tho' a Dissenter, had the Honour to be Tutor to the Learned and most Excellent Dr. TILLOTSON, late Arch-bishop of CANTERBURY. Who is not much the Better for the Character of **DE FOE**! As we must suppose him not the Worse, for having been Bred up under such a Tutor! And the Telling of it Here, was not meant for his Advantage. There are some sort of Folks, who Dirty every thing they Touch.

But among their Methods of Answering, the Chief is not to be Forgot, which they Tell us out of Machiavel, in *The New Test of the Church of England's Honesty*, p. 2. That when Men Argue about Religion, if one side cannot Answer, it certainly ends in a Battle. Thus it Ended in the Reign of K. Charles I. And in the Reign of K. Charles II. in Scotland, where they had TWO Battles for it; And a CONTINU'D Conspiracy, which Broke out every other Year in England. And thus they Attempted to End it in Q. Elizabeth's Time, even to Join and Concur with the JESUITES (who let them up) in opening the Door, and preparing the way to the SPANISH INVASION. As that Queen told her Parliament, by her Lord Chancellor PUCKERING. But she kept their Nails Close Pair'd, and Swords out of their Hands. She Truſted them not in Places of Power, or to have any thing to do with the Administration of the Government. Tho' then Daily Expecting the Spanish Invasion, which soon after follow'd. This time of War, tho' against the most Bigotted, and then most Powerful Nation of Papists in the World, made that Wife Queen more Watchful over their Offspring the Puritans. She Commanded her Parliament to Give no Heed to the wearisome solicitations of the PURITANS, where with all the late Parliaments (says my Lord Chancellor from the Queen) have been Exceedingly Importun'd. They have been Always Trazers of Parliaments.

In the same Speech it is told, That they had the same way of Answering Books, as they use now; not to mind what was Wrote against them, but Repeat their own Objections over and over again.

Oh! What Speech is that? I never Heard on't before.

Country-m. That's strange! Why it is in a Book thou say'st thou hast Answer'd. It is Inserted in the second Part of that Libell call'd *Cassandra*, in the Appen. Num. 3. p. 84.

Oh! Yes, I have Answer'd it. But I never Read it. And I give a Good Reason for it in my Observators, That it is not worth Reading! And I have Fill'd a How many Observators with all the Old and New-made **ILL NAMES** I cou'd think on, which I bestow upon the Author, some Few of which Begin thysirt Rehearsal, call'd only Observator, to put a Sham upon me; And I conclude, That I woud' have the Book Burnt, and the Author Hang'd. Wasn't that a full Answer? And woud' have Prevented any Reply.

And this is the only Answer to be Given, as my Brother De Foe has Agreed with me, That We must Go to Battle, when We cannot otherwise Answer. And now we are Ready for it. Else, we woud' not have Given this Publick Notice!

We have not been Able to say one word in Defence of our Mobb Original of Government, which is Attack'd in the First Part of *Cassandra*; nor of those Limitations of Coercion, we woud' have over the Crown; Nor can we Deny them to be inconsistent with Monarchy, and Contradictory to the Nature of Government in General, as well as our own Constitution, and the Laws of England, from the Beginning, and still in Being. We have Nothing to say to these things. And we will not be Content with Limitations of Concession, nor Understand our Laws in that sense; What then Can We Answer? We must ch'n to Battle! As before said, The time is come! We have had Provocation sufficient! For, as De Foe Adds, as a Comment upon what he Quoted out of Machiavel, and may serve as an Answer to the Author of *Cassandra*; It is most Natural, when the Tongue has done its utmost, to fall to Work with the Hand. Therefore I woud' Advise that Gentleman, whose only Misfortune is to have too little Caution, that he woud' never Clench an Argument so very Fast, as not to leave the Adversary one Corner to Creep in at; for they then Immediately fall on him with their Heavy Cannon, &c. As you have it in *The New Test of the Church of England's Honesty*, p. 2.